

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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66

10 Cents

Views of the Month

Negro Man Principal

LOS ANGELES, CALIF.—Frederick J. Dumas is the first Negro man to be named school principal in Los Angeles. The Board of Education confirmed his appointment to Nevin Ave. Elementary School after several days of competitive examinations. The school has 650 students and 20 teachers.

Dr. Dumas and his wife are graduates of Xavier University in New Orleans. They have five children and are members of St. Agnes Parish.

In 1934 Mr. Dumas started teaching after completing two years of normal school. He was an adult education instructor while still working for his B.A. and M.A. at Xavier. From 1944 to 1946 he was an aviation psychologist in the Air Corps.



Frederick J. Dumas

Negro Killed in "White Man's Job"

SILVER CITY, MISS.—William Spann, 23, father of three small children, was shot and killed recently because he was doing "a white man's job" on the Warren Gardner plantation here.

In custody of police is Jimmie Savell, white tenant farmer on the Gardner plantation, who, according to an eye witness, ended Spann's life with a shotgun as Spann went about his job of weighing cotton.

It was this job which led to his death, witnesses told the sheriff of Humphrey county. They testified they heard Savell plotting to kill Spann because he was "over white folks."

Gardner said Spann was a "trusted" employee and was hired to operate a tractor and look after other details including the weighing of cotton as it was picked.

Leaders Urge Fair Campaigns

CHICAGO, ILL.—Officials of the Democratic and Republican parties have been urged to adopt a "Fair Election Practices Code." In a statement signed by six nationally-known persons, both parties are asked to establish a non-partisan and non-sectarian committee in every community and notify political leaders of any use of racial or religious prejudices in the coming national campaign.

The code said, in part, "Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of the brotherhood of man and the Fatherhood of God." The signers further urged "all can-

didates to take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurrence thereof."

Signers of the code were Bishop Edwin V. O'Hara of Kansas City; the Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches of Christ in the U.S.A.; and Dr. Arthur S. Fleming, vice president of that Council; Rabbi Simon G. Kramer, president of the Synagogue Council of America; Dr. George N. Schuster, president of Hunter College and a prominent Catholic layman; and Jacob Blaustein, president of the American Jewish Committee.

Baltimore Admits Negroes to "White" School

BALTIMORE, MD.—In an important decision handed down recently, the school board has voted to admit Negroes to one of the city's white high schools. With little oratory or opposition, this old Southern city has taken a long step toward removing the evil practice of segregating children in schools.

City law requires segregation in public schools. The U. S. Supreme Court says Negroes must be offered equal educational opportunities or be admitted to white schools.

The issue involving these principles arose when 16 Negro boys applied for the special "A" course at Polytechnic Institute. This public high school for whites offers an "A" course which is a high-speed four-year program for talented youngsters who want to be engineers. For 50 years, its graduates have won admission almost automatically to sophomore work at many of the nation's leading colleges of engineering.

Cicero Would Change Its Name

CICERO, ILL.—Two petitions are being circulated here that the town of Cicero should change its name because of its association with Al Capone. One name suggested was "Electra."

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Obedied Law Against Restaurant Discrimination

D.C. Man Fired After Serving Officers

WASHINGTON, D. C.—On a Friday night several weeks ago, Edward Mooney, 49, night manager of the Howard Johnson Restaurant at 1412 New York Ave., N.W., Washington, D. C., seated a party of Army officers at the counter. Two of the officers were Negroes. On Monday Mr. Mooney was looking for another job.

Mr. Mooney, a parishioner of St. James' Catholic Church in this city and father of three children, stated he "would gladly do it again."

"The officers seemed to be strangers in town," he said. "They behaved like gentlemen so when they asked if they could be served I told them to make themselves at home and found them seats. One of my waitresses refused to serve them so I told her she was free to go home."

MR. MOONEY, AN EXPERIENCED restaurant worker of 30 years, was born in Dublin, Ireland, and educated by Christian Brothers. His younger brother is a Benedictine priest. He stated that he was brought up to believe that everyone is equal and he tries to live by that principle. Although he has found another job temporarily he voiced concern that he might be blackballed in the District. To further add to his difficulties, Mr. Mooney's 15-year-old son is suffering from paralysis.

George W. Allen was alleged to be owner of the restaurant. However, Mr. J. P. Bernier, day manager, vehemently denied that Mr. Allen has any connection whatever with the restaurant. Mr. Allen is in Florida and could not be contacted. Mr. Bernier further stated that Mr. Mooney was not fired for serving Negroes, that the restaurant

had intended to replace him anyway.

WHEN ASKED FOR an opinion on serving Negroes in the eating places of the nation's capitol, Mr. Bernier stated that it would be bad for business and that it would be better if the whole issue "died down." He explained that Howard Johnson's was simply following the policy.

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Japanese Believe in Families



Photo—Horace Bristol

Navy Officer Changes Mind About Japanese

by George Carlin

AT THE OUTBREAK of the Korean War I, as a reserve naval officer, was flown to Japan to pick up an amphibious ship. I spent the following year on a base in Japan. And thereby began an education.

Japan is a wonderful country. I never thought that I'd like it. I thought that Japan was a very hot and dry country and that it contained a bunch of stunted men who were "military fanatics."

The country is made up of four islands that are hilly and verdant like New England. Due to the terrific population (85,000,000) and the smallness of Japan (about the size of the state of Montana), it has been transformed into one vast garden with every inch of soil cultivated. It is quite beautiful. Tokyo, the third largest city in the world, has areas with streets lined with maples, reminding one of Philadelphia. Ginza Street, with its department stores, orange juice counters, and sidewalk bazaars, was aptly dubbed by a visiting comedian as "barefoot Broadway." In the Kanda Street area, the student quarter,

you can buy a copy of James Joyce's "Ulysses" printed in Paris and published in English. Joseph Pennell's classic book on etching, or an out-of-print German book on woodcuts. Indeed, at least one copy of every book published in any language seems to have ended up in these dusty stalls, where hundreds of students in semi-military uniform browse.

Like Breughels Country JAPAN HAS BEEN primarily an agrarian society upon which the industrial revolution has been superimposed, not in a natural evolution but by artificially wedging it in. Except for Tokyo and Yokohama, which are built after Western cities, the country is still an agricultural society. The farmers wear peasant costumes and use antiquated tools. As one rides from Yokosuka to Tokyo, the countryside from the train window resembles a Breughels painting, with miles of yellow fields and men and women and children harvesting the rice and stacking it in row on row of bundles.

Japanese youth, upon whom the future of Japan rests, is go-

ing through a period of great confusion in a transitional period. Many show great courage and strength. Typical perhaps is Kinya Kawamura, who graduated last year from Waseda University, and who wrote to me as follows:

"Man Not Expected to Progress, Only Things"

THANK YOU for the lovely postcard. I am now graduated and working in the overseas section of the business department of Mitsubishi Oil. I am kept very busy and sometimes feel the unnaturalness of modern life unbearably. The awful loneliness and anonymity of human relations, such as they are, are at their worst here. But I am not going to give up. I believe that there is a challenge here which must not be left unanswered. We must win the battle of the future here, if anywhere. For the pattern and structure of industry are the basic determinants of modern society. And I am sure that you will agree with me that, at present, it is as though man himself is not expected to pro-

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

4233 SOUTH INDIANA AVENUE

Chgo. 15, Ill.

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Our Purpose



THE PURPOSE of the Catholic Interracialist is

A. TO REAFFIRM both the human dignity and rights of all men and the profound unity among all men established by our common Creator and Savior and our common Brother.

B. TO HELP Friendship House's practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women, Negro and white, have for that reason been degraded.

Loving God with Our Whole Minds

LAY PEOPLE NEED THEOLOGY to keep them 'on the beam'.

Friendship House has been saying for years. We have tried to get as good a Catholic library as possible. Lectures and courses of lectures by such people as Father Vincent Donovan, Frank Sheed, Dietrich Van Hildebrand, Monsignor Hillenbrand and others have helped us toward the knowledge of God. Each house has a chaplain appointed by the ordinary of the diocese. All of these have helped us interpret everyday life in the light of the Church. Mrs. Maisie Ward Sheed pointed out to us that too many laymen are trying to live adult Catholic lives knowing only what they were taught of the Faith as children. This knowledge is not enough. We must give our grown-up minds some adult mental food.

Now we hear that Dr. James L. Hagerty backed up these ideas recently in an interview with T. M. LeBerthou of the Central California Register. He said, "If the full possibilities of Catholic Action, 'the restoration of all things in Christ,' is to be realized, a complete course of theology, the science of God, must be taught lay students in Catholic colleges and universities, instead of being taught, as a rule, only in seminaries."

Dr. Hagerty is chairman of the West Coast division of the American Catholic Philosophical Association and professor of philosophy at St. Mary's College, Moraga, California. He is leader of the Great Books Foundation movement in the San Francisco area and a lay leader of Catholic Action.

A few Catholic colleges, he said, were beginning to offer courses in theology to lay students, the first being St. Mary's (for women), Notre Dame, Indiana, under Sister M. Madaleva, C.S.C. St. John's University at Collegeville, Minnesota, also makes theology a "must" for lay students.

We notice that Archbishop Cushing is starting such courses in Boston.

Dr. Hagerty mentioned books which are helpful to the layman seeking knowledge of God—Frank Sheed's "Theology and Sanity," Father Walter Farrell's "Companion to the Summa," and Thomas Merton's "Ascent to Truth."

"Many a lay Catholic today is so unaware of basic Catholic principles, and so influenced by secular books, magazines, plays, movies, and shallow popular notions of philosophy that he often does not know what kind of a decision to make when confronted by some moral issue in his business, social, economic, or political life," said Dr. Hagerty.

He went on to say that many Catholics who wish to do Catholic Action have great fervor and zeal. But they sometimes have unsound consciences, believing actions were sinful which were not. Others have unsound, even fantastic, notions as to the meanings

I WOULD LIKE TO HELP

the work of Friendship House, to bring the spirit of Christ's justice and love to our society.

Enclosed please find \$..... of which \$..... is for a year's subscription to the Catholic Interracialist (\$1 a year).

Please send to one of the Friendship Houses below.

Friendship House of Harlem
34 W. 135th Street—Box 16
New York 37, N. Y.

St. Peter Claver Center
814 7th St., S.W.
Washington, D. C.

— or —

Friendship House
4233 S. Indiana Avenue
Chicago 15, Ill.

Blessed Martin
Friendship House
3310 N. Williams St.
Portland, Oregon

Name

Address

Readers Write

Christmas Present for Jewish Friends and Intellectuals

New York, N. Y.

To the Editors of the Catholic Interracialist:

May I, a Jewish convert to the Church, thank you for the review, itself full of meaning, of Father Oesterreicher's book, "Walls Are Crumbling: Seven Jewish Philosophers Discover Christ"? If society is to be redeemed, we will have to recognize the unique role of the intellectual, of those who in devoted study produce the ideas which form the age. This review, and the Interracialist in printing it

(with such a fine illustration), acknowledge this important factor in the apostolate of the layman.

One more thought: I have had the deep pleasure of reading "Walls Are Crumbling," and I know others who feel about it as I do. I urgently suggest it as a SINGULARLY appropriate Christmas gift for one's intellectual friends, particularly non-Catholics, and above all Jews.

Gratefully,

I. F.

Southern Priest Has White and Colored Children Together at First Communion

Louisiana

Dear Editor:

In reply to your letter, I must tell you how surprised I am to see that such a small incident has stirred sympathy and opposition all over the country. I received a flood of letters of congratulation from many states, including Texas and Louisiana. The storm of opposition came from my own parish. During my absence delegations went to the Most Reverend Bishop to demand my removal. It was not granted, of course.

When I came back, many people came to tell me that I was not alone, that they were backing me up. The guilty ones feel ashamed. Some, of course, will use the usual foolish way of protesting; they will keep away from their parish church.

4 Colored in 20

When I had this Solemn Communion ceremony for 20 children, of which four were colored girls, I did not have the heart to segregate these dear little ones. They would have felt too much out of place on such a red-letter day. I let it ride, hoping that my people would understand. . . . The result has proved that my teaching on Charity and Justice has not produced many fruits yet. . . . Furthermore, I did not mean to dare or challenge anybody, much less a State law. I simply wanted to be kind to four little children. The incident has taken proportions much beyond my expectation. Therefore, I do not deserve to be considered as a hero, as some letters say. . . .

On the other hand, since what was not meant has happened, I don't intend to surrender. Far from it! Of course, diplomacy is a "must" in order not to harm what we want to help. But I am determined to face the music with the help of God and the support of progressive parishioners.

The opposing people justify segregation by saying:

A. The colored are better treated when legally segregated. They are better treated in the South than in the North where there is no legal segregation. The segregation "de facto" is more rude and harsh than the legal one.

B. The colored themselves prefer to be by themselves. Separate churches have brought into Catholicism Negroes who would never have dared to come into a "white" church.



Oct. 11 is the Feast of the Motherhood of the Blessed Virgin Mary

of doctrine. "And all this because either they had never studied theology, or had not learned it systematically."

Heart of the Apostolate

He mentioned that there are, of course, organized apostolates, invariably with small memberships, of well-grounded men and women.

"But," he said, "they are so few in total number that their sound Catholicism, their fine, decent stands in applying Christian principles to every aspect of their lives, their serious efforts to restore these principles to the social order, are often regarded by the majority of Catholics as fanatical, faddish, absurd or extreme. But actually such lay apostles are the ones living the most normal Catholic and Christian lives, according to even the simple and profound truths set down in any catechism—the primer of theology. Inertia

"The trouble is that too many adult Catholics have forgotten, through living in our secular civilization, those primary truths. Once their academic education is finished, they do not fortify themselves during adult life by reading basic Catholic works in theology and philosophy addressed to the adult level. Such Catholics—the very ones who often regard sound lay apostles as strange and whimsical creatures—are themselves rarely apostles at all.

"This majority has little zeal. These prefer to say, 'I mind my own business' or 'I don't know enough to take part in any Catholic Action movement.' They think they are being humble. They'll leave all that sort of thing to the priests.' Actually they have long been spiritually slothful. They have not tried to be better informed."

Most of us fall into this category. But more power to Dr. Hagerty and those who are trying to give theology to lay people that we may learn to love God, not only with our whole hearts and our whole souls, but with our whole minds.



Oct. 26 is the Feast of Christ the King

Without judging the value of these arguments, my humble opinion is that the southern Negroes are not helping themselves enough. For instance, when I took over as pastor here, one of my two churches was near colored families. I made a place available to them in the church after a hard struggle with the white families. I won my point and visited the colored families to let them know that they were welcome. Nobody came. . . .

Some colored pretend that they prefer not to claim the right to vote because, when they have it, they cannot any more claim the help of a white man in their difficulties. How can you help them when they show such an apathy?

Interracial Marriage Phobia

The usual argument of the whites is not any more a doctrine of race superiority. It is the phobia of possible intermarriage. They forget, of course, that their daughters would be much better off with a good colored man than they are with white scum. But they cannot see that yet. The prejudice is entrenched in too sensitive a spot. . . .

Steady progress can be made if we encourage education among the Negroes; preach Charity and Justice without mentioning by name the colored; grab all opportunities to show by facts the belief in human dignity regardless of race.

Colored Eat with Priest

Whenever I have the chance to meet colored people in the presence of whites, I make it a point to shake hands with the Negroes. I had a colored man eat with me at the rectory, telling my white guests or workers that there is no segregation in my house. I found out that such an attitude does more than a sermon that would make some people get out of church.

Believe me, the question is "hot" over here to such an extent that we can easily damage the cause while trying to defend it. We need the help of divine grace, the courageous support of people who are more free to commit themselves, the patient backing of the colored themselves, and above all, a greater and deeper doctrinal background of Catholic learning.

Be sure you have my sincere sympathy and support in the worthy cause you defend and promote.

Sincerely yours in Jesus and Mary Immaculate,

A Southern Priest.

(What do other readers think of some of Father's ideas?—Ed.)

Nationwide Movement Grows Catholic Interracial Councils

by John J. O'Connor

"ANY APOSTOLATE THAT MAKES a lot of noise rarely accomplishes much good. The apostolate that is effective does not make much noise."

The quotation is from Dom Chautard's *Soul of the Apostolate*. I was reading this wonderful little book again a few days ago and thought how appropriate and timely was the observation that we Christians are supposed to be the leaven in the mass, that it is the nature of the leaven to work quietly and slowly, that every successful lay apostolate must work in this fashion, and that lack of noise is characteristic of twenty-one Catholic Interracial Councils.

If we were to concentrate our attention solely upon Congress, or the State legislatures, or even municipal councils, we would be convinced that no progress at all is being made in solving the complex problem of race relations. If we took note of the number of mass protests and demonstrations, and observed how little is accomplished by such noisy tactics, we would conclude that nothing at all is being accomplished.

YET A GREAT DEAL is happening, in a quiet, unobtrusive way, in hundreds of cities and towns across the country. A Christian revolution is in the making. Disappointments and defeats, that at the moment seem so overwhelming and complete, are of no importance at all. They merely serve as stepping stones to further progress. They cause the other fellow to reflect upon the barrenness of his temporary victory—a victory that today is inseparable from a feeling of guilt and a sense of shame. The seemingly vanquished leaven, the pathetically small interracialist group, receives another golden opportunity to practice the difficult virtues of patience and humility that will win in the end.

The leaven has an immense and unconquerable vitality. Consider for a moment the brief history of the Catholic Interracial Councils.

Councils in 21 Cities

THE FIRST COUNCIL WAS ORGANIZED IN NEW YORK IN 1934. The progress rate since that time has been one new Council each year. Today Councils are functioning in the following cities: Baltimore, Brooklyn, Chicago, Columbus, Detroit, Greensboro, N. C., Hartford, New Haven, New Orleans, New York, Philadelphia, Providence, Rock Hill, S. C., San Antonio, St. Louis, Syracuse, Washington, D. C., Wilmington, Saginaw, Mich., Indianapolis, Ind.

Additional Councils are in the process of organization in Akron, Boston, Buffalo, Dayton, Denver, Fort Wayne, Fresno, Lansing, Pittsburgh, Portland, Richmond, St. Paul, Seattle, Stamford, and Waco.

Principles of C.I.C.

THE IDEALS AND CONCEPTS of Christian democracy are the basic principles of all Catholic Interracial Councils. The Councils believe that all men are created by God, that they have the same human dignity, that they have equal natural rights, that they have an

identical eternal destiny, and that all members of the human race are equal co-sharers in the precious fruits of Christ's Redemption.

The Councils have consistently maintained that the interracial problem in the United States is fundamentally a spiritual and moral problem, and only secondarily a social, economic or political problem. They exist for the specific purpose of applying specific moral solutions to specific moral problems in the field of race relations.

For Fair Employment

During the past eighteen years the Councils have frequently advocated fair employment practice legislation and have taken joint action on other national issues. The New York office publishes the monthly *Interracial Review*, issues a weekly news letter, has a library of interracial information, and serves in many other ways as a clearing house for information. It provides such services as will be helpful to all Councils.

Yet each Council is completely autonomous and carries on its quiet work under the authority and direction of the local ordinary. The reason for this is that no two cities in the country are exactly alike. Each Council must therefore take social soundings in its own area and work out its own program.

THE COUNCILS DO NOT SUBSCRIBE to the notion that there is any short-cut or clever technique that can be employed to eradicate prejudice and to implement the great principles of human justice and brotherhood. Prejudice can only be lessened and conquered by organized prayer, planning and effort. And the greatest of these is prayer.

No amount of merely human effort will ever solve the race problem. Without God, and the grace of God, no effective defense of human rights is possible on this earth. If progress in race relations is slow, it is not because of a dearth of action but rather because of a neglect of prayer.

Interracial Monastery in Kentucky

By Rev. Gilbert Wolters, O.S.B.

(Many monasteries and convents are interracial in the sense that members of different races live and work together. But St. Maur's Priory, trying to carry out its motto, "That in all things God may be glorified," realizes that race relations in our country do NOT glorify God. Race hatred and segregation caused by this are a scandal and a stumbling-block to entrance to the Church, particularly for colored people. This hatred kills the souls of people of both races who harbor it. St. Maur's Priory community members make a special effort by prayer, sacrifice and example to glorify God by promoting love of neighbor, regardless of the color of the skin God gave him.—Editor).

Benedictines at St. Maur's Priory, Kentucky



I RECENTLY had the opportunity of visiting St. Maur's Priory at South Union, Kentucky, where monks of St. John's Abbey, Collegeville, Minnesota, are making a new monastic foundation. They are living in the historic old Center House, which might be termed the capitol of the western Shakers of nineteenth-century fame. Celibates have succeeded celibates in so far as the Shakers also did not marry. The monks seem to be justified in feeling that they have made a good beginning of an interracial monastery.

There had been previous interest in the American Negro on the part of Benedictines. In 1877 Abbot Boniface Wimmer

had appointed Father Oswald Moosmueller to salvage what he could of a French Benedictine foundation at Savannah, Georgia. This foundation had aimed at the evangelization of the American Negro. St. Benedict's Industrial School for Colored Boys on Skidaway Island, near Savannah, was opened in 1878 but never developed, owing principally to the prevalence of malaria. Apparently the project was abandoned within ten years after its establishment. More recently monks of St. Vincent Archabbey, Latrobe, Pennsylvania, had charge of St. Emma's Industrial and Agricultural Institute, a Negro school called "Belmead," at Rock Castle, Virginia, from 1929 to 1948. In

1935 Father Jerome Merwick, of St. Benedict's Abbey, writing on "The Challenge of the Negro" in the *National Benedictine Educational Association Bulletin*, proposed the establishment of a Negro Benedictine foundation as one step toward the conversion of the Negroes in our midst.

Father Alexander Korte, of St. John's Abbey, who is the founder of St. Maur's Priory, had done considerable thinking about the race question during the years before he went to Kentucky in 1948. His thought at first, like Father Jerome's, was of a monastery for Negroes with a school exclusively for students of that race. By 1947 Father Alexander had come to the conclusion that an interracial abbey would be a partial answer to the race question. He therefore submitted an extensive memorandum to Abbot Alcuin Deutsch, in which he stated the reasons for such a foundation and gave some principles for guiding it.

Father Alexander believed the establishment should be somewhere near the borders of the Southern states, where the deliberate policy would be to build up and maintain a mixed monastic community and a mixed school. The numbers of whites and Negroes would be fairly equal, and the two races would live under conditions of perfect equality both in the monastery and in the school. If located in the deep South, opposition might be too formidable, whereas it should be considerably less in a border state. There the objective could be achieved, and it would be near enough to attract students from the South.

In listing his reasons Father Alexander stated that a monastic example of complete disregard of race prejudice would by contrast show up the sinfulness of race discrimination and segregation. The Church herself needs such an example so that Negroes will be accepted into every religious order, every parish, and every parish organization. Such an elite group would be powerfully influential in leavening society. The conversion of the American Negro would be furthered. It would provide the Negro at least the opportunity of living the perfect Christian life in religion. It would prove above all to be truly Benedictine since in the spirit of St. Benedict there would be "no respect for persons."

In 1948 Bishop Francis R. Cotton, of Owensboro, Kentucky, invited the Benedictines to make a foundation in his diocese. . . . And so Father Alexander was sent to Kentucky, where the bishop designated St. Denis, at that time a mission from Fancy Farm, as the site for this new monastic undertaking. Bishop Cotton likewise gave his warm approval of the interracial feature. Father Alexander and his companions had a two-story frame school building and a frame church at their disposal.

During the next year Father Alexander visited what remained of old Shakertown at South Union, 130 miles east of Fancy Farm. Here for most of the nineteenth century the Shakers had flourished on a more or less communistic basis. By 1922 they were few in number, and these sold out to Mr. O. S. Bond, a Louisville industrialist, who in turn sold the buildings and fifty acres of land to St. John's Ab-

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New York Catholic Interracial Council Discussion



In center, under picture of the Holy Father, is a model of the Hoey Award medal, designed by the Negro sculptor, Richmond Barthe. This is given each year on the Feast of Christ the King for outstanding work for interracial justice.

Mother's Basement Apt. Repaired

FRIENDSHIP HOUSE OF HARLEM

34 W. 135th St. (Box 16)
New York 37, N. Y.

It is good to be back in Harlem again after spending seven months at Chicago Friendship House, working mainly on the staff of the Catholic Interracialist. Everyone sits outside to enjoy that last few days of warm weather. The vegetable carts go by with their brightly colored fruits and vegetables. The sidewalks are less crowded because the children are back in school.

Basement Ratholes Stopped

The activities of the house are as varied as ever. The maintenance crew has done yeoman service this month. They have cleaned and scrubbed and DDT'd the flat and the library. They have even filled up with plastic wood the cracks in the dining room table (a picnic-type affair with spaces between the boards).

No longer are we scalded when someone spills coffee.

The basement apartment of a young mother down the street has been fixed up by them. Several months ago her baby was bitten by rats and, among other repairs, the rat holes are being stopped up. (Incidentally, she pays an exorbitant rent for the apartment.) Except for a small scar on his face Michael seems to have recovered completely. He is the friendliest baby we have ever seen and has been described as "The most popular man at Friendship House."

His mother has one bedroom and shares a kitchen and bathroom with another family which has two bedrooms. The rooms are partitioned off with beaverboard. The basement has been condemned by the Board of

Dominican Tertiaries and Director



Left to right—Laura Kirkpatrick, Tena Roseman, Russell Marshall, Elizabeth Teevan (Chicago Friendship House housemother), Dorothy Holmes, Rev. Thomas D. Sheehan, O.P., Dr. William Boston, Carol Davis, and Mrs. Decou.

St. Elizabeth of Hungary Fraternity

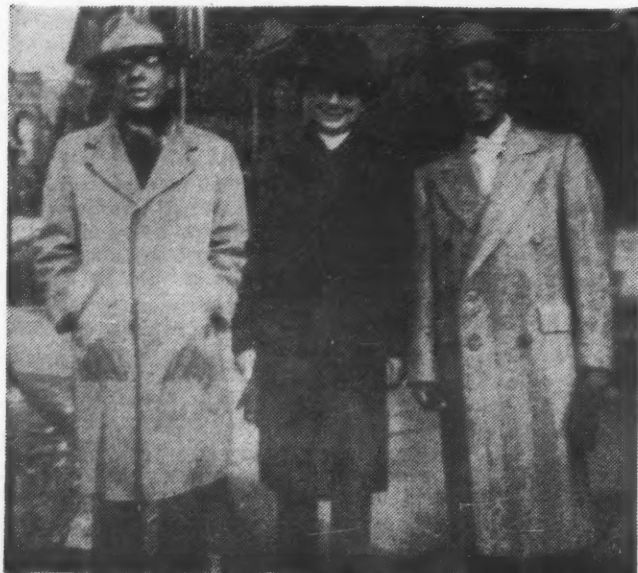
Third Order Dominicans of Friendship House

ABOUT FOURTEEN YEARS ago the pastor of Saint Elizabeth's, Father Drescher, S.V.D., began devotions to Blessed Martin de Porres. As a result of these services a small group of parishioners became interested in the life and work of Blessed Martin. They desired to imitate his way of life and, since more information was needed, they decided to bring their problem to Father Drescher. Never one to lose an opportunity, Father decided to explain the order to which Blessed Martin belonged. From him they learned that there was room for laymen in the Dominican Third Order. This is how the Third Order came to Saint Elizabeth's.

The first official Third Order group of new Dominicans attended Mass at St. Elizabeth's in 1938. Several years later Friendship House was founded in the parish. Since each group

must perform corporal works of mercy, they decided to make work at Friendship House a special project. Each member spent a certain amount of time each week working at the house. Several years later, after Father had been transferred, the group attended a meeting at the University of Chicago. There they met Fr. Callahan and asked him to become their director. He agreed and since then the directors have always been Dominican.

Lay Groups Helped Church
DURING THE LAST half of the twelfth and early part of the thirteenth century the members of the clergy were not fully equipped to lead and teach people. This was due to the fact that at this time the bishops were the only ones who were capable of teaching and there were not enough of them to fulfill the people's needs. (It was



Left to right—Russell Marshall, Fr. Sheehan, and Dr. William Boston.

AROUND FRIENDS

Health but they have a year's grace to get out. Michael's mother can't find another place and feels the place is better than nothing.

Selling C. I. Near Macy's

Our newspaper, the Catholic Interracialist, we still sell outside Macy's in Herald Square on Saturday afternoon. Some people enjoy selling, but to some of us it is literally being "a fool for Christ's sake." People have come to expect us there, and they'll ask us why we skipped a particular Saturday. One lady even treated us to soda pop on a hot day.

The reaction to the paper is varied. Some buy it because it is Catholic, and others because they are attracted by the word "Interracialist." A common reaction is that we are a Communist group, perhaps boring from within the Church. (We may be boring at times, but we are definitely not Communists!) God help us that interracial justice has come to be associated strictly with Communism!

Occasionally someone will stop for a friendly, or not so friendly,

discussion of principles. We always ask them to visit Friendship House so they can see for themselves that it is possible for people of different races to live and work together.

Usually we don't sell very many papers. But at least we are there, bearing testimony that Christ has made all men brothers. The high point was the Saturday we sold 76, and the low, 10, on a rainy afternoon.

The volunteer retreat at Maryfarm, the Catholic Worker farm near Newburgh, was well attended.

Moderate Rent Interracial Housing Project Succeeds

We have been blessed by exceptionally good lecturers this month. Mr. Samuel A. Simmons of the Independent Builders, Inc., told about the small, 80-apartment project in Long Island, with moderate rents which his group built. It is interracial and it's a paying concern. Who said it couldn't be done?

Other Groups Working for Justice

Other groups working in the human relations field were reported on by volunteers at a meeting. It is profitable for us to learn of all the ways in which prejudice and discrimination are being attacked.

This column may seem to devote a lot of space to the volunteers, but I don't think we can ever talk too much about them.

Rain on Children's Shore Camping

BLESSED MARTIN FRIENDSHIP HOUSE

3310 N. Williams Avenue
Portland, Oregon

THE BLANCHET HOUSE of Hospitality and Friendship House made their Day of Recollection this month at the University of Portland. Father Francis Kennard based his conferences on three paradoxes of Christianity which are necessary to fulfill our supernatural destiny. (1. We must die in order to live. (2. We must lose our individuality in order to become a person, and (3. Time is eternity. Father summed up the discussion by saying that what a man is what matters most and recalled to mind the words of St. Paul "For me, life means Christ."

Ocean Camping

THROUGH THE GENEROSITY of many friends we were able to take eighteen children to the ocean for a week-end camping trip. Columbia Prep not only loaned us their bus but also sent Brother Mario C.Ss.R. to accompany us. Everything was going smoothly until Saturday when it rained all night. We were in sleeping bags with no tents for shelter. But the children all got up to put on their bathing caps and then fell fast asleep. Surprisingly enough, no one caught cold! The only casualties were shoe losses. Poor Martin's shoes were swept away when the tide suddenly came in,

Ready to Sell Catholic Interracialist



Left to right—Dorothy Holmes from Mobil graduate of Rosary College; Wayne Keith of the racialist, formerly from Los Angeles; Ida Chiles, a student at Loyola of the South; and from Royal Oak, Michigan.

They have always been a most important part of Friendship House. They sacrifice their free time working here and their spare money is often donated to the house. They are the bridge over which Friendship House ideas pass to schools, offices and factories. God bless 'em!

—Mary Lou Hennessy

and my F. H. shoes, which evidently weren't made for the life of a camper, fell apart on our first hike. But none of this prevented us from having a wonderful time cooking, swimming and sleeping in the great outdoors.

Stapleton's Nuptial Mass

THE UNITY of the Mystical Body through exterior action was beautifully intensified at the Nuptial Mass of Mr. and Mrs. Thomas Stapleton. The High Mass with all its splendor of ritual and ceremonies was sung by the congregation and all the faithful received the Eu-

charistic Communion. When Margaret and we pray for happiness in the ment of Mary

Visit

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Portland Friendship House



Mrs. Matthew Ethan serves guests at Fri

NDSHIP HOUSES

ic Interracialists in Chicago



Holmes from Mobile, Alabama, a June Wayne Keith of the staff of the Inter-Angelos; Ida Chirieleison from New a of the South; and Camilla Meyers,

charistic Christ in Holy Communion. We're going to miss Margaret and Tom, who have been such wonderful volunteers, and we pray for their peace and happiness in His Holy Sacrament of Matrimony.

Visiting Families

CHRIST IS probably most effectively brought to our community by the visiting of families by the volunteers and staff. Poverty and destitution aren't as obvious in Portland as in the bigger cities, but through visiting we've learned that overcrowded housing situations do exist and that there are many people whose only support comes from their monthly welfare check. As Christ lived his life for others, we, as other Christs, must do the same. When we love our neighbor as ourselves, then his problem becomes ours. When a Catholic comes to realize deeply that when some of the members of Christ's Mystical Body suffer injustice, the whole Body suffers... he cannot remain indifferent, else he will prolong that

Friendship House Communion Breakfast



ves guests at Friendship House Communion breakfast, held in her home.

Negro Kids Can't Use D.C. Playground

ST. PETER CLAVER CENTER 814 7th Street, S.W. Washington 4, D.C.

WASHINGTON, D. C. — SOUTHWEST—We've been here over a year now. Gone through several purges of rats, cockroaches, bedbugs, the usual run. . . . Are already on our second round of repairs, without ever having reached that state of dignity we were set on before inviting down the Archbishop. . . . Been here long enough to welcome through several seasonal migrations the Society of Men Who Refuse to Accept Society, preferring freedom of time and place to freedom from hunger and a night on the Mall.

Long enough to know our neighbors. Our neighbors also know us.

We Came to Stay

Those we came to befriend and help are warming up, getting over initial suspicion, almost accept our pitifully inadequate efforts to help.

Those who classed us as undesirables and troublemakers in their community, and hoped we would never last, know now they're stuck with us.

In a year's time, plus a hot summer, we feel about this

suffering. He, the Catholic must act. . . .

Children Need Clothes

THIS PAST MONTH we met two families who were unable to send their children back to school for lack of clothing and shoes. By informing our friends of their needs we were able to supply the necessary clothing and also to help send them to Catholic school. But how many other children will have to stay at home this fall for the same or other reasons? We don't know, but we do realize there is a tremendous job to be done to restore His Kingdom on earth. As the late Cardinal Suhard reminds us "To convert the world, it is not enough to be saints and preach the Gospel. Rather one cannot be a saint and live the Gospel without spending himself to provide everyone with the housing, employment, food, leisure, education, without which life is no longer human."

Pat Delehanty

place like it's the Old Homestead. Our staff workers married off here and our Volunteer's offspring squalled through a Christening party here.

That's why we're getting impatient about so little accomplished on the big goals we set. Because we've already put so much living and human energy and nerves into the place.

Squeeze Kids Into Slums

We've worried over and worked on so many houses that we never could get for so many families. Southwest is small enough for everybody to know everybody. Those who own and rent know each other, too, and even know each other's clients.

If you are a family whose kids outbalance your income you are a marked family. You will live in one of Washington's infamous alley "Courts." And just try to get out!

By a sort of "gentlemen's agreement," you are a client of one or two men who own alley Court property, and no other agent will rent to you.

For Life with a Future

try living in one of these Courts. Directly under the window where I sleep a family of kids in Springman Court wakes me in the morning as they bang through the debris and play with the water spigot that sticks up out of the ground.

IF YOU HAVE TWO KIDS AND MIGHT POSSIBLY CONSIDER THREE, NOT TO MENTION FOUR OR FIVE, YOU WILL FIND IT HARD TO RENT IN SOUTHWEST.

IF YOU CARRY THE EXTRA BURDEN OF BEING NEGRO YOU CAN RENT ONLY WHERE "COLORED" HAVE RENTED BEFORE.

IN SOUTHWEST YOU KNOW YOUR PLACE, AND REAL ESTATE MEN SEE YOU KEEP IT.

When We Started

our Boy's Club at the beginning of baseball season last year, we eyed the "white" playground across the street but every time we tried to use it we were told to get off. With the city-wide push on to integrate the playgrounds and with only a weak recreation board "policy" keeping them segregated, we didn't think the directors could hold out much longer.

But here it is time for Football of another season, and still our Negro kids can't set foot on the green of a public playground without trouble.

There's a Fine Auditorium

across the street, too, which is supposed to be open to community groups after school hours. But when we wanted to do some folk dancing there we found out the Recreation Superintendent's O. K. hinged on the color of the group.

"Mixed" groups in Negro schools only. We tried again

(Continued on Page 8)

"Baroness" Speaks at Chicago F.H.

CHICAGO FRIENDSHIP HOUSE 4233 Indiana Avenue Chicago 15, Ill.

Workers of 4 FH's Meet in Chicago

THE REFUBLICANS, the Democrats and Friendship House have one thing in common this year: Chicago was their choice for a convention town in '52. I don't know by what means parties decide such matters, but with us it is a rather simple matter: of rotation among the New York, Washington and Chicago houses. One of these years we might venture out to Portland, although we shall probably wait until car dealers are trying to get people to drive cars east as well as west, which doesn't look too probable at the moment.

It is going to be good to see the people from the other Houses and to get to meet the volunteer delegates from New York, Washington and Portland. There are several elections this year and a goodly number of things to discuss, too. It is all a part of the rethinking and reshaping continually necessary for any group. We know what our final goals are. We must work to restore the justice and love of Jesus Christ to individuals and institutions, particularly with a view toward interracial justice. But what is the best way now—in 1952?

"Baroness" to Speak

BESIDES THE CONFERENCES, we will have several open meetings. Friday, October 3rd, Catherine de Hueck Doherty, foundress of Friendship House, will give a talk in the evening, and the next afternoon, Saturday, October 4th, we hope to have an Open House for the Sisters in the Chicago area. The

Baroness will talk at the Open House too.

Vols Study Discrimination in Employment

AT THE PRESENT TIME the Chicago Volunteers are in the midst of a discussion series, "Discrimination in Employment." For an hour each Wednesday we have been trying to find out just what the situation is and what we can do about it. Of course, one of the remedies would be a Fair Employment Practices Law here in Illinois. We've been finding out just how these laws have been working in other states. During October we plan to take a look at political life and our responsibilities.

Fr. Putz Gives Vols Retreat

THE VOLUNTEERS recently had their annual retreat at Childerley. Father Putz, C.S.C., from Notre Dame, gave the conferences and, although I was only able to attend two of them, there are a number of things that he said that still come to mind. When he was speaking of the Mass he stressed the idea that we are each responsible for offering our own particular selves, our work, and especially our relationships to people, up to God. Unless we offer them they won't be offered—they will not be part of the redemption of the world. It seems as if it is a terrific responsibility. God leaves so much to us, although he knows that we fail as often as not, but he keeps on asking us to be perfect—to be saints—to offer our all and then make that all as perfect a gift as possible.

Ann Stull

A Good Time Had at Summer Schools

BLESSED MARTIN'S FARM Montgomery, N. Y.

FOR FIVE summer weeks I've been at Blessed Martin's Farm in Montgomery, an extension of Harlem Friendship House.

It is a distinct shock to leave the city, hot as it was this year, for the abundance of air and sun and growing things. This

is a great gift of God which I think most of our visitors sensed as I did. The changing of the bold sunlight for night skies that are clear, a singing mass of stars and the impact of the cold lake water—these have been background for a wide va-

(Continued on Page 6)

G.I.'s Read Catholic Interracialist in Korea



Left to right—Tom Davy and Tom Wenig, formerly Chicago Friendship House volunteers.

Navy Officer Changes Mind About Japan

(Continued from Page 1)
gress, but only his material surroundings. As a price for that the high gods exact chaos and internecine war! If only people would look properly, they would find the keys to the kingdom lying near them. Let each of us do our best! With love and best wishes, Kinya."

Japan has taken some of the best from the West as well as something of the worst. She likes Western culture. You get off a train at a small town like Higashi-Nagasaki where the women are shopping in their colorful kimonos and obis on muddy streets and there is Rachmaninoff or Chopin blaring out of a loudspeaker. This may sound as though the wrong opera score got mixed up with the right stage set, but it doesn't seem incongruous here somehow.

Very Studious

IT IS AN AMAZING land. There is tremendous hope and energy here, coupled with patience. There are thousands of students. How they study everything from botany to painting after the economic impoverishment after the last war, I don't know. But I remember the house boy at the BOQ who was hard at work in his off hours writing a history book. And I remember walking into a store in Ofuna. When the young boy who was waiting on me went to a shelf to pick out something, I flipped over the book he was reading. The title: "Aesop's Fables" with the Japanese on one page and the English on the other.

Land of Children

THIS IS A LAND of children. As one goes into Tokyo one sees them darting through country lanes, fishing, playing baseball, painting, making mud pies. The Japanese are gregarious—they have had to learn to live together and their houses are close together with narrow paths and hedges between. The whole set-up, like a little world in miniature, looks as though it were designed for children.

Indeed, I often wished I was a millionaire and could adopt 10,000 of these children. They are irresistible. Once, I recall, the train ground to a stop at a small station and I was suddenly face to face with about twenty Japanese children. They

stared at me sullenly. Then, looking at those dark eyes and solemn faces, I felt a hint of a smile at my mouth. That was all they needed. They struggled with irrepressible mirth, fought desperately for control, lost it, the sun came out in their faces, and in a blink of an eyelash there were rows and rows of white teeth, and the station was alive with wonderful, magic, heart-singing laughter.

Contagious Laughter

IF I EVER get to thinking that man is nothing but a forked radish, I'll remember those smiles and laugh again. In fact, I laugh as I type this. It's too bad that children can't sit down at peace conferences and old men be locked up to play with treaties and military theories and economic statistics.

Looking over a fragmentary journal I kept while in Japan, I came across the following entry:

"I am studying woodcut on weekends under the Japanese artist Hiratsuka. One of his daughters, Hiroko, is studying to be a concert singer. I bought her two lieder records, an Elizabeth Schumann and a Lotte Lehmann."

Beauty in Japanese Home

I STAYED OVERNIGHT at his home yesterday. One sleeps on the floor in a sort of ornate sleeping bag in a Japanese home. It is very comfortable. I awoke in the morning and propped up on one elbow to smoke a cigarette. A slight breeze rustled through the banana trees, the kozo trees, the magnolias, and the profusion of flowers outside the windows which were hardly an arm's length away. Warm sunlight streamed through and covered the room with dancing spangles. Then Hiroko in another room put on Marian Anderson's "Carry Me Back to Old Virginny" on the handwinding Victrola. The warri- rich voice sang, "There's where the cotton and the corn and taters grow. No place on earth have I loved so sincerely." The song was fitting. There was the smell of fresh earth, last night's rain, and flowers.

"I put on my pants and went out into the kitchen where there was a kettle of water and a basin and where Hiratsuka had placed a razor. The galley implements, the pump inside, the

wooden walls and the tin basin, the quietness—all made me think I was back in Huck Finn's America.

"HIRATSUKA, wearing on his head to protect himself from the cold a black knit ski cap with a big pom-pom atop it, had worked most of the night on some woodcuts to illustrate an elementary school textbook. But he was his usual quiet, warm, and unassuming self as he came into the room where I was breakfasting on green tea.

Brother Died in War

"Keiko, another of Hiratsuka's daughters, sat in a corner of the room knitting, a cat fast asleep in her lap. In her early teens Keiko had been drafted with other school children to work in a war-factory. She had tended a machine that made bullets, working long hours for over a year and a half. Her brother had died in the war.

"THIS SEEMS A NIGHT-MARE of long ago. Now she works as a typist in a Tokyo bank, studies under her father, and dreams of someday studying painting at the Chicago Art Institute."

Much of our school teaching about Asia, and particularly about Japan, seems unbelievably false. The people are hardly "basically aggressive." Nor is theirs the tradition of the "bloodthirsty samurai." In a fine book on Japan called "The Year of the Wild Boar," Helen Mears writes about the latter as follows:

"It is one of the greatest ironies of Japanese relations with

the West, that samurai was one of the few words of Japanese generally known outside Japan. It was, in fact a word that had been taken over by American journalists who used it when they wished to refer to ruthless aggression.

Samurai Not Fighting Man

IT IS IRONIC, because the samurai of Tokugawa Japan was not a fighting man, but only a symbol for one. He was not a fighting man because there was no one to fight. The Tokugawa Shoguns, who closed the door of Japan against the outside world, also closed the doors within the small islands, closed them so tightly with every conceivable restriction—of economic dependence, of class, of geography, of ritual etiquette, of prescribed duties—that just when the samurai as a distinct class came into existence, they ceased to have any function except the literary function of standing for a body of warriors."

It is well to remember that the Japanese were super-isolationists for eighteen and a half centuries, proud of their own way of life and minding their own business. With Commodore Perry and the Black Ships in 1854 we finally pried the country open and forced the Japanese to accept treaties. She became a pupil of the West and we made her an industrial power in Asia. This unleashed forces which neither we nor the Japanese have been able to handle.

Japanese Love Babies

During Japan's isolationist period, it is also well to remember,

"I'll Remember Those Smiles"



Photo—Courtesy of Maryknoll

Housing and with Mr. John K. Stearns of the New York State Commission against Discrimination in Employment.

Joyous Dishwashers!

THE PEOPLE WHO ATTENDED summer school took delight in doing dishes after meals—or seemed to. Such singing sessions and joke fests as well as talks more serious! It is a joy to make friends with such people.

Good Cooks!

But the dishwashers, without the work of the visiting volunteers who cooked all summer, would have had no purpose or spirit in their work. Mary Herzog, Marjorie Allard, and Cornelia (Corny) Culpepper supplied most interesting meals. They plan to write a book, "999 Ways to Serve Pears," (we have a pear tree!) and they are each delightful persons.

Volunteers who've been up for weekends, especially for Labor Day, have had a good part in the farm's doings. Richard Kemp, who worked like a staff-worker although his vocation is

different, is joining the Society of the Divine Word as a lay brother. Dick came up to say goodbye and ask for prayers. He goes joyfully.

Work and Play

In this way he is in the spirit of the Church as Fr. Jerome Murphy developed it at the second summer session: as a novel, taken from the Acts of the Apostles, written by an apostle named Luke who was a physician, and one of the early generation which has passed on Christ's message to this year. Fr. Joseph Cantillon spoke on the liturgy and on problems of white and Negro people (the same problem and in that order) and on the racial situation today. He was in addition the agitator, initiator, announcer and composer of a "dray-muh" played by visitors and vols entitled "If Men Played Cards as Women Do."

Geraldine Kerrigan

I WAS THANKFUL, to speak mildly, that Geraldine Kerrigan felt a Christian obligation to come to Blessed Martin Farm

the United States, Great Britain and the Netherlands managed to take over most of the other territories in the Pacific. When the Japanese complained later about their over-population, the best the "Christian" countries were able to suggest was for the Japanese to practice birth control. Nice of us! Fortunately they believe in families and babies, and one would have to look hard in the world to find more consistently happy family life.

JAPAN TODAY is faced with this terrific problem of trying to feed her population. It is the key not only to Japan, but to India and all of Asia. When men translate the papal encyclicals into the economic and political sphere, when they realize that the lands of the earth were made by Our Lord for all men, when there is more cooperation and less cut-throat competition between nations that are not equally endowed with resources, we may have peace.

I'll end with one quotation from Lafcadio Hearne, the American who lived in Japan, married a Japanese bride, and is regarded with great reverence by the Japanese people because he had the sympathy to try to understand them. Hearne wrote:

"This (in Japan) is a domesticated Nature, which loves man, and makes itself beautiful for him in a quiet grey-and-blue way like the Japanese women. And the trees seem to know what people say about them—seem to have little souls. What I love in Japan is the Japanese—the poor simple humanity of the country. It is divine. There is nothing in this world approaching the naive, simple charm of them. No book ever written has ever reflected it. And I love their gods, their customs, their dress, their bird-like quavering songs, their houses, their superstitions, their faults. And I believe that their art is as far in advance of our art as old Greek art was superior to that of the earliest European art-gropings—I think that there is more art in a print by Hokusai or those who came after him than in a \$10,000 painting—no, in a \$100,000 painting. We are the barbarians. I do not merely think these things; I am as sure of them as of death. I only wish I could be reincarnated in some little Japanese baby, so that I could see the world as beautifully as a Japanese brain does."

before attending the Common Ground Group meeting at Maryfarm. She spoke on "The Christian in the World Today."

Mass Is the Center

Mass preparation we held each night of the summer schools and most other evenings also. This, with attendance at Mass, Prime and Compline, was the dynamite that Muriel, as farm-director, planted to lift us spiritually.

As elsewhere in the world, it is obvious at Blessed Martin Farm that Friendship House must both receive and give the spiritual and corporal works of mercy. I am bogged deep in realization that it is impossible to pay back the favors done us by priests who taught us, by our parish priest, Fr. Slayne of Montgomery, the other neighbors who help us, volunteers and all who have come. We can only receive and marvel and, not stopping to count our blessings, proceed to share them.

Mary Ryan

A Good Time Had at Summer Schools

(Continued from Page 5)

riety of people: teachers, students, old friends, visitors for a day, a week or a half-hour.

PEOPLE "WENT WELL TOGETHER" at both sessions of the summer school for adults. Students, housewives, seminarians, working people (how else to distinguish them?)—all ranged rather widely in age in the second session. It is remarkable, as Christianity has been remarkable from its beginnings, how much we all grew together in realizing the Mystical Body of Christ, following daily the liturgy. We were considering the social order and, in particular, race—another aspect of the abundant foresight of God.

FH Staffworkers There

In these summer days the educational aspects of the city Friendship Houses and the witness to Christianity that is the aim of daily life in these houses was present at the farm. So, happily, were people from Friendship Houses—Audrey Per-

ry, Mary Lou Hennessy, Elizabeth Teevan, "Teevy" from the Chicago staff.

Fr. Stack at Early Session

Father Thomas Stack of the Harford diocesan seminary at Bloomfield gave a sacramental view of the world and works of men. He emphasized the interdependence of all of us and our constant need to study God, especially by means of the liturgy, in the work of renewing all things in Christ. Some friends from the Catholic Worker near us at Maryfarm were especially happy at his discussion of the place of art in the Christian life. We were too!

Leaders of Other Groups

Cooperation with other groups was made poignant by Patricia MacGill and Arthur Sheehan, both of whom also considered other problems of a modern Christian. Fine, profitable discussions were held with Mrs. Hortense Gabel on the Commission against Discrimination in

The Troublemakers

"The Troublemakers" by Arnold Forster and Benjamin Epstein, Doubleday 1952. \$3.50.

AN EFFECTIVE LAY APOSTLE

is one who, among other things, is well informed on the field in which he is laboring. For this reason, workers in the interracial apostolate should find this new book sponsored by the Anti-Defamation League especially valuable. In a compelling narrative style, the authors depict the activities of those unfortunately influential Americans who strive to make a paying proposition of fomenting prejudice against Catholics, Negroes, and Jews. Detailed accounts are given of the hate-mongering of Joseph Beauharnais and his racist White Circle League in Chicago, of the anti-Catholic campaigns of Edward J. Smythe and Harvey H. Springer, and of the Anti-Semitic activities of Forrest Sammons and Gerald L. K. Smith. Many others of similar nature are also exposed. The authenticity of the facts presented is well guaranteed by the liability of the Anti-Defamation League to law suits if any of their statements be incorrect or insufficiently documented.

This reviewer deeply regrets that the authors did not include in their expose of anti-Catholic "medicine men" a full report of the activities of Paul Blanshard. He and his "Protestants and Other Americans United for Separation of Church and State" have by their campaigns of

pseudo-historical slander probably been much more effective in promoting anti-Catholic bigotry than Smythe or any of the others treated in this book.

Besides describing the careers of professional rabble-rousers, "The Troublemakers" graphically recounts many of the serious instances of recent interracial friction. Cicero, the Miami bombings, and the unpunished murder of Harry Moore of the Florida N.A.A.C.P. are among these. In some of these instances Catholics conducted themselves in a highly praiseworthy manner. The authors also mention the activities of other prominent Catholics (and of mobs of youths of which some, though the book does not mention it, were Catholics) which grossly contradicted the doctrines of their church.

A LOGICAL, statistically documented refutation of the time-worn rallying cry, "Negroes will lower property values" is given in the Chapter entitled "Barbed Wire."

Irresponsible Charges of Communism

The accounts of the attempted smears of Anna Rosenberg and Loretta Chappell serve as excellent illustrations for the authors' thesis that irresponsible or malicious charges of Communism are destructive of the country's democratic foundations. The book also makes it abundantly clear that bigotry is a virulent contagion which cannot long be focused on one group alone. The professional peddlers of hate described here-

in may start with Negroes, but they usually wind up directing their attacks at Catholics and Jews also whenever they can derive financial and psychological profit from this. A substantial degree of cooperation between these hate-mongers is proven by the authors.

This reviewer does not feel competent to pass judgment on the chapter describing the anti-Semitic work of some Arabs in this country.

One minor quibble on a point of fact might be made with the book's statement that the housing projects studied by Deutsch and Collins were selected for observation partly because "the attitudes of the whites toward Negroes before they moved in [to two different kinds of housing projects] were substantially the same." Deutsch and Collins make it explicitly clear in their book, "Interracial Housing," that while there are many good reasons for presuming that the previous racial attitudes of people in the two types of housing projects were the same until they moved in, no scientific tests were made on this point.

"The Troublemakers" gives a gripping, if somewhat depressing, picture of the seamy side of America's intergroup relations. Its detailed narrative of the operation of organized bigotry in the United States should emphasize for all of us the need for zealous and carefully organized activity on behalf of an all-embracing Mystical Body unwounded by bigotry.

—John Connors

Conflicting Loves

THE CONFESSIONS OF ST. AUGUSTINE—Translated by F. J. Sheed—Sheed and Ward—Students' Edition, \$1.50.

Translated by Edward B. Pusey, D. D.—Pocket Books, Inc.—35c.

EDDIE DOHERTY SAID of the Pocket Books edition in Restoration, "It is St. Augustine, singing like another David, to the great Love of his life, 'I will now call to mind my past foulness, and the carnal corruptions of my soul; not because I love them, but that I may love Thee, O my God. For love of Thy love I do it; reviewing my most wicked ways in the very bitterness of my remembrance, that Thou mayest grow sweet unto me (Thou sweetness never failing, Thou blissful and assured sweetness) and gathering me again out of that my dissipation, wherein I was torn piecemeal, while turned from Thee, the One Good, I lost myself among a multiplicity of things.' For 1500 years, the Confessions of St. Augustine had a potency hard to analyze, an ability to thrill its readers with its story, and with the ideas that glittered like so many thousands of jewels in the story's setting."

Father Harold C. Gardiner says of St. Augustine, "Few men have been so great that the main course of history is different just because they lived, thought and spoke. St. Augustine is one of that few, and indeed it is a thesis not too arduous to maintain that he is at the head of that select band. He is one of the great 'bridge-personalities'."

Frank Sheed said of the book, "Here we have his childhood, his surrender to sin, his embracing of the Manichaean heresy, and his conversion to the Church. Apart from the Bible, no book has been so widely read. There are a score of reasons for this. One, perhaps the chief, is that Augustine had two passions seldom found at such intensity in one man—the passion of the body and the passion of the intellect. The conflict of the two tormented him cruelly, and of the torment was born a masterpiece."



St. Augustine
by Virginia Sobotta

In this book we hear St. Augustine tell of his relations to his parents, his mistress and his many friends. No son has ever written more beautifully of his mother than St. Augustine wrote of St. Monica. Of St. Ambrose this master of rhetoric says, "That man of God received me as a father . . . I came to love him, not at first as a teacher of the truth, which I had utterly despaired of finding in your Church, but for his kindness to me . . . Thus I did not take great heed to learn what he was saying but how he said it."

On reading St. Paul he finds, "In that pure eloquence I saw One Face, and I learned to rejoice with trembling."

St. Augustine lets us hear a brilliant mind and a great heart talking to God about the tremendous struggles, sorrows and joys of his life and it is a precious privilege to share this intimacy.

Frank Sheed's translation into excellent modern English will please more readers and it's only \$1.50. But the Pocket Books edition with Pusey's classic translation is fine also and costs less than a round trip on the Chicago Elevated. No question that the book is more pleasant. M.C.K.

Interracial Monastery in Kentucky

(Continued on Page 3)

bey shortly after Father Alexander's visit of inspection.

August 9, 1949, is the official date of the transfer from St. Denis to South Union. The old Center House is the present Priory. Father Alexander began the recitation of the Divine Office in common as soon as he had enough co-workers. On October 19, 1949, the new foundation was officially recognized and canonically approved by the Holy See. St. Maur's now has permission to have its own novitiate though it is still dependent on St. John's Abbey. So far this permission has not been used except in the case of the Brother novices.

The Shakers built well. A close inspection of the old Center House increases one's respect for the long-dead Shaker craftsmen.

Modern facilities were installed some years ago by Mr. Bond, who thought the Center House might be used as a hotel. Some alterations have been made. A large structure now known as St. Placid Hall, though not so old as the main building, is not so well preserved. It had served as the washhouse for the Shakers. Numerous repairs and alterations will be necessary before it can be used to any extent. Tentative plans are to use St. Placid Hall as a retreat house during the summer months and as a major seminary during the school year. A smaller building is serving as a guesthouse. A very large, well-built barn, put up by Mr. Bond, completes the physical plant. Evidently no major building program will be necessary for a long time.

About a dozen milch cows contribute the principal income of the community. Too much of this income, however, must be

Benedictine Work



Picture by Carl Merschel for jacket of "Toward a Benedictine Theology of Manual Labor" published by Benedictine Press, Lisle, Ill.

used to buy feed for the stock. The monks expect in the near future to acquire forty to fifty more acres, but this probably will not adjoin their present property.

The first year at South Union was difficult because only gradually did the community get help. Most of the money spent on necessities and repairs was donated. Contributions are few and small, but any help is gratefully received. The monks seem able to make their living at present, but they will have to depend upon the generosity of benefactors for repairs and improvements. Income and produce from the farm, assisting in

neighboring parishes, and Mass stipends cover the running expenses. Economically and physically it appears that St. Maur's Priory has made a good beginning.

Most important, however, in a new monastic foundation are the number, quality, and recruitment of members. At present there are three priests, two white and one colored. The prior, Father Wendel Luetmer, for years taught science at St. John's University. More recently he was associated with St. John's foundation in Utah, which was discontinued. Father Wendel seems capable of doing almost anything from building

chicken coops to picking out good stock. Father Alexander Korte for many years also taught at St. John's and its neighbor institution, the College of St. Benedict, St. Joseph, Minnesota. Although the founder, he was glad to relinquish the superiorship to Father Wendel. Father Harvey Shepherd is the Negro priest of the group. Father Harvey seems ideal for the interracial project in that he understands and makes very broad allowance for white prejudice. These three priests are the heart of the little community, and their example will be significant in setting the character of St. Maur's.

Brothers also are making a great contribution to the new

monastery. Two white professed Brothers do much of the daily work and chores. One, for example, does the cooking and manages the refectory with help from the students. The senior Brother has been quite successful in supervising, under the prior, the activities of the five Brother candidates. One of these is white, and four are Negroes. There is also one Negro Brother novice. Rounding out the community at home are six high school students—two white and four colored. There is also one Negro college student at St. Maur's, who assists the Fathers with the Divine Office.

At St. John's University in Minnesota are six candidates
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Catholic Literature Needed

"I am a Capuchin priest working in South India. If you can persuade some of your acquaintances to send me used Catholic literature, I would be most grateful. I'm editing a monthly to help diffuse information about the work of our Third Order."

Fr. John Evangelist, O.F.M.Cap.
Amalashram
Srirangam P.O.
South India

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Segregated Obituaries Stopped

by Virginia Rohr Rowland

IN JANUARY I MOVED from New York to a mid-western state. While reading one of the newspapers in the area I was shocked to see the words, "Negro Funerals" heading a column separate from the funeral column and the words "Negro Deaths" heading a separate obituary column.

I was appalled at the lack of justice in this practice. I was tempted to write a letter to the editor and complain but "What could one letter accomplish?" I asked myself. After two weeks of reading the paper I decided to write. At least my conscience would be clear that I had not committed sin of omission in seeing an injustice and remaining silent. So I wrote and mailed the following letter . . .

Dear Editor . . .

When I read your newspaper, I was shocked to see the enclosed clipping. It is so un-Christian, so un-American to segregate human beings, whether in life or in death. If the press upholds unfair prejudices, how can we expect individual citizens to be educated away from them?

It seems the height of unfairness to print "Negro Funerals" as a column separate from the white funerals. It is an insult to the God Who created ALL men and endowed each man with a soul and a mind and a dignity of his own. What you are saying is this: "Since the Negroes are not good enough to associate with us in life, we will not associate with them in death."

You may uphold a system of separate schools, jim crow buses, separate funeral parlors but you cannot tell God what to do. I am sure that He, who loved all men enough to die for them, did not create a segregated Heaven for whites only—or a segregated Hell. If you believe, with most Christians, in eternal life, you must accept the fact that segregation stops somewhere. Like it or not, we are going to share our eternal reward or eternal punishment with the colored peoples of the world.

Negro Kids

(Continued from Page 5)

this year, with the same success. So we do our folk dancing in the narrow confines of the library.

The Worst Blow

was to see another school term starting and our parish parochial school again refusing to accept Negro Catholic children in the grades. A very small minority are in the high school.

Our neighbors who share our wall in these row houses are sending their two children to the nearest "colored" school twice as far away.

What Can We Answer

judging by this gloomy report, when people ask us daily "Are you making any progress?"

It's a good thing our work is based on the need and not on the results, or we might be tempted to discouragement.

GOD, ON THIS FEAST DAY OF OUR PATRON, ST. PETER CLAVER, WHO WORKED A LONG LIFE TIME WITHOUT THE RESULTS PEOPLE WANT TO SEE, GIVE US THE VISION TO SEE OUR LITTLE PIECE OF WORLD THE WAY IT LOOKS TO YOU.

All the cynical attitudes of racial superiority, all the pride, intolerance, and hatred will seem so stupid and futile when we go to meet Our Creator Who is Their Creator. He will judge us and accept or reject us on our individual merits, not by our race or nationality. And that is how we humans should accept each other.

Aside from the religious or spiritual aspect, there is the very hard fact that we are at war now, fighting to preserve democracy. If it is worth fighting for, it is worth practicing. We white Americans ask our Negro citizens to serve in the armed forces and we should give them the feeling that they are not fighting in vain.

I am trying to think of a reason why the Negro deaths and Negro funerals have to be listed as a separate column and why the word Negro has to be used at all. Surely the friends of the deceased person are aware of what race the person belonged to . . . and do not have to be reminded. If I have two friends with the same name at the same address it would be rare indeed—One a white woman, the other a colored woman. If I read a death notice (an unsegregated one) I can call mutual friends or both friends and quickly ascertain which one has died.

I was born in Ohio, raised in Michigan and lived in New York for five years. I never saw Negro deaths listed separately in any of the newspapers in those states. The death list whether in the Obituary column or under Vital Statistics, contained no discriminatory labels.

I believe it would be a democratic gesture on your part if you printed all deaths in one column and all the funerals in one column and eliminated the word Negro altogether. Otherwise, in order to be consistent you should segregate the Negro soldiers when you print casualty lists from the Korean War. And I, as one white Christian American citizen, would be shocked at the irony and cruelty of such a procedure.

Sincerely,

Virginia Rohr Rowland

The editor answered immediately and explained that he was new on the staff of the paper and disliked the practice. He said he would take a survey of Negro leaders in the town to see how they felt about it. The survey must have shown that they dislike the practice because THERE ARE NO LONGER ANY SEGREGATED OBITUARY COLUMNS IN THAT NEWSPAPER. One person CAN accomplish something after all.

D. C. Man Fired

(Continued from Page 1)

of the Washington Association of Restaurants and the custom of the city. "Why, I've taken colored people into the kitchen and waited on them myself," he hastened to add. Mr. Bernier further stated that if there were a law in the District regarding discrimination in restaurants Howard Johnson's would abide by it. Until then, the restaurant is open to white trade only.

The fact is the United States Municipal Court of Appeals ruled last year that the Law of 1872 restraining restaurant proprietors under penalty of \$100 fine and possible revocation of

Interracial Monastery

(Continued from Page 7)

for the priesthood, one of whom is in the novitiate. These are equally divided as to color. As Father Alexander pointed out, all these together would make up a substantial monastic community.

I got the impression during my short visit that the monastic observance is exemplary. They have daily High Mass and sing Compline. The Brothers say an adapted small Office in English and attend Conventual High Mass and Compline with the Fathers. All seem to be very busy, and everything runs smoothly, with all manifesting a good spirit.

In conclusion, I might attempt some evaluation of St. Maur's as an interracial institution. As enumerated above, the personnel is about equally divided between whites and Negroes. A steady policy adhered to for the most part is to ignore race and take it for granted. One of the Fathers mentioned that they scarcely advert to the fact that some of them are dark-skinned. Upon questioning one of the white high school boys, I received the reply that it was surprising how easily and naturally the members of the mixed group get along together.

As anticipated, candidates are coming from the surrounding area and from the South. The diocesan clergy, most of whom studied at St. Meinrad's Seminary in Indiana, are heartily behind the project, a fact which is of course very helpful in recruiting candidates. Some came as a result of the publicity given the interracial idea these past three years.

No real difficulty has been encountered in the neighborhood. There seemingly was no resentment at the idea of whites and Negroes living the common life, after it was apparent that no attempt would be made to force the idea upon the neighbors. The fact that they are Catholics caused rather more comment and suspicion at first, but these too have mostly disappeared. Father Harvey has been repeatedly invited to give talks and help out especially in the two nearest parishes of Russellville and Bowling Green. He did, however, meet with some hostility in one small parish not far away. He carefully avoids the race question in his sermons. The other Fathers will talk about it if invited to do so.

The bishop advised the community not to advertise the interracial feature much at present. To go quietly ahead with the accomplished fact seems to be the best policy. One might venture to say that the very existence of St. Maur's is a living condemnation of race prejudice, segregation, and discrimination. The future of the community looks bright though these pioneers have still to make many sacrifices and to do much hard work. They deserve the prayers and aid particularly of those alive to the implications of our race problem.

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license from discriminating against people because of race or creed who are otherwise acceptable is still valid. The Thompson Restaurants, Inc. appealed this ruling in the United States Court of Appeals on January 7th of this year. The verdict is still pending.

Views of the Month

(Continued from Page 1)

Bl. Martin Mass Sung at Interracial Seminary

BAY ST. LOUIS, MISS.—St. Augustine seminary's choir sang the Mass in honor of Blessed Martin de Porres at the regional meeting of the Seminar-ians' Catholic Action Study Week of the South.

Bishop Richard O. Gerow of Natchez was celebrant of the Solemn Pontifical Mass in the seminary chapel.

Sponsor of the meeting is the Catholic Committee of the South. One of the speakers was Father

William Jans, S.V.D., who worked for three years in Belgium with Canon Cardijn, great exponent of Catholic Action.

Blessed Martin de Porres was born in Peru in 1569, son of a Spanish knight and Negro mother from Panama. He was beatified in 1837. In Lima he nursed the sick and spent most of his life ministering to the poor and underprivileged. Sister Elaine, C.D.P., composed the Mass music honoring him.

Rev. Thaddeus Boucree at First Mass



Fr. Boucree, S.V.D., was in the most recent ordination class at St. Augustine's Seminary, Bay St. Louis, Mississippi. He is a native of New Orleans.

Pope Says Religion Not a Burden

VATICAN CITY—His Holiness, Pope Pius XII, has again described secularism as one of the world's most serious problems. As he received Max Enriquez Urena, new Ambassador to the Holy See from the Dominican Republic, the Holy Father declared, "Nothing is so capable of arousing worry in any correct enlightened mind as this desire to remove from the life of men and peoples the true religion, as if in the progress of nations and their march forward they needed first almost to free themselves from so awkward a burden."

"On the contrary, it will always be certain that the life of nations, the natural and legitimate development of society, just as the happiness of individuals, lie principally in respect for first principles, in recognition of natural and divine rights and in submission to just laws."

"All this will not be possible if those principles are sought in the barren desert of philosophy which ignores the most fundamental values."

Fla. Court Rules Negroes from U. of Fla.

TALLAHASSEE, FLA.—The Florida Supreme Court has dismissed the pleas of five Negroes who sought to be admitted to the University of Florida.

In a final ruling on the three-year-old case, the high court said Negroes were not entitled to admittance to the university at Gainesville while equal educational facilities were available at Florida A. and M. College for Negroes at Tallahassee.

The unanimous opinion, written by Chief Justice H. L. Sebring, contended that equal op-

portunities and privileges and equality of treatment as afforded by the 14th Amendment to the Federal Constitution "need not mean identity of treatment, with respect to a tax-supported facility."

Horace E. Hill, representing the Negroes, served notice that he would appeal the case to the United States Supreme Court. It was sent to the Supreme Court once before, but it was returned to the state court because the question of equal facilities was not raised then.

Orphans Need Help

"We wish to build a small house for our poor orphans whom we have picked up from the street. But we do not have the money as ours is a new congregation of Indian nuns. Food is also needed for them."

"Our little hospital is coming up but we need medicine and instruments. The Catholic Medical Board in America has supplied His Grace our Archbishop but there are not enough for every need. We should be most grateful for any help."

S.N. Mary Mother
Convent of the Daughters of Mary
Martandam, Travancore
South India

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